1:Gabb N-5 (1873-1874) 1876
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142 before, that of the mammary gland proper, on the approach of puberty, and is more obvious then, than after the gland has acquired its full rotundity. After marriage, the areola gradually sinks, leaving the nipple standing out prominently in its centre.

128 In treating of the manners and customs of these people, I shall include the three tribes of Tiribi, Bri-bri, and Cabecar as one, and shall only mention them separately where points of difference occur. First in the order comes the birth of the young savage.

789 827 843 All the world, or rather all the ignorant world, and even a part of that which considers itself reasonably enlightened, entertains a belief in the influence on the child, of certain impressions made on the mother during pregnancy. Doubtless the general mental state of the mother has an influence on her progeny. But the belief exists among these Indians, in its full force, that the sight of certain objects by the mother will influence her child physically. They go further. The mother is given to wearing certain charms to that end. The eyes of the fish hawk give the future fisher the power to see his prey beneath the water; the teeth of the tiger (also worn by both sexes for purely ornamental purposes), when used as an amulet makes the future hunter swift and strong in the chase; the hairs of a horse make him strong to carry loads, and a piece of cotton pushed inside of her girdle by a white man, is certain to make the child of a lighter complexion.

844 [343] When the time of parturition approaches, the father goes into the woods and builds a little shed, at a safe distance from the house. To this the woman retires as soon as she feels the labor pains coming on. Here, alone and unassisted, she brings forth her young. Difficult delivery is as rare as among the lower animals. As soon as the delivery is effected, the mother of the woman, if present, and in her absence, some other old woman approaches the mother and, with great circumspection to avoid the defilement of *bu-ku-ru'*, of which I shall speak further on, places within her reach a piece of wild cane, so split as to make a rude knife. The mother ties the umbilical cord and severs it with this knife. No other kind is permitted. She is also supplied in the same manner with some tepid water in a folded plantain leaf, in which she washes the child. She then collects the after-birth, &c., and buries it, after which she goes to the nearest water and bathes herself. An *awa*, or medicine man then appears on the scene. He causes the mother to theoretically wash herself again, by dipping her fingers into a calabash of water, which he forthwith drinks. He then lights a pipe of tobacco, blowing the smoke over her. He then purifies himself by washing his hands, after which, and not before, all are permitted to return to the house. The recovery of the mother is so prompt that it may be more properly said, she has nothing to recover from. I have seen a young mother, with her first child not yet a week old, attending to her ordinary duties as if nothing had happened.

846

551 The matter of names is very loose and arbitrary. It is almost impossi-

383 occasionally used on the dug-out canoes. This rubber has to be beaten before applied. It is put on cracks or fragile places in the boat, and the glue from the *tuskra'* palm (see p. 19) is put on top of this (see p. 15). Pieces of old rubber inner tubes collected from the coast are used by the boys for sling shots (see p. 8).

[439 524]

281 **Skins.** Hides are sun-dried without any preservative, buzzards and chickens being allowed to pick the skin clean. They are used for beds (see p. 13), to dry cotton (see p. 16), corn, and other grains (see p. 9), and for drums (see p. 29).

322 **Wood and Stone.** Wood is important for the houses of the *Boruca* (see p. 11), for the low benches, mortars to husk grains, shafts of agricultural implements, weaving implements, canoes, fishing gear, and, occasionally as hives for bees. The only use of stone at present is for grinding corn and cacao.

324

[Continued p. 20-B, first paragraph]

MEASUREMENTS OF TIME

805 [825] The first four hours of the day are told by cock crows.[32] The Indians talk of the "first crow of the cock; the second," etc., up to the fourth. From then on the telling of the hour is dependent on the breaking of dawn and the sun. The *Boruca* also watch the moon, using its various stages during the month as a gage for planting and even for cutting a tree. They also calculate the divisions of the year by the

[continued p. 20-B, second paragraph]

LIFE CYCLE

844 [783] **Birth.** Before the birth of a child, as well as after the birth, the house is purified with the incense of copal (*Protium costaricense* [Rose] Engler) (see p. 24), mixed with castor oil, or, sometimes, with the oil from the copaiba or *camibar* tree (*Prioria copaifera* Griseb.) which grows in the Diquis Valley. The oil is used only as a binder, and to add to the burning quality. This mixture is put in *comales* (see p. 19) under the bed. The mother is given a purgative of *cordoncillo* (see p. 11), both before and after the birth, and is also given the liquid left from boiling the bark of the *camibar* tree. The umbilical cord is cut with a knife made of cane, *caña blanca* (see p.

[continued p. 20-B, third paragraph]

[32] Pittier, 1941, p. 84, also calls attention to this fact.

373 237 388 [294] [412] 824 [302] [157] [272] **Miscellaneous.** Candles are made from wax of the *jicote*, a wild bee, and from the wax of the wild wasps. Clothes are washed with *jaboncillo* (*Leguminosae* sp.). This is a vine which grows near the river Diquis. The roots only are used, and are cut into pieces and mashed. When mixed with water, suds are produced, and it is an effective cleansing agent. Brooms are made of fern leaves tied to wooden handles. Cocoa-butter is found in every Boruca household. The women rub it in their hair so their hair will shine. It also has a common use as a salve for certain remedies, such as boils or sores on the legs. To make the butter, the cacao bean is toasted and then boiled. The grease rises to the top, and then is skimmed off and put on a *bijagua* leaf (see p. 9), or in a gourd, to cool and to solidify. The liquid remaining in the pot is drunk. This is called *tivia* in Spanish and *kso* in the Boruca tongue.

MEASUREMENTS OF TIME

805 802 [170] 804 moon as well as by the calendar of the *ladinos*. Most of the Indians have no conception of their age. The numeral count of these people runs from one to eight, Spanish being used for the remaining numbers. Foodstuffs are measured by hand-fulls or by gourds. There does not appear to be indigenous methods for weighing.

CYCLE,

344 8). The end of the cord is burned with *tocolote*, the colored cotton. White cotton is not used. The cut part is buried where the child is born. In cases when the cord is slow to fall off the infant, the dust from the *bajareque* of the house wall is mixed with cinnamon and applied to the babe. After birth, the child is bathed in the liquid remaining from boiling three plants. One is a grass which grows in the savanna and is called *trik-kra'*. This is a very fine grass that has a little root resembling *tiquisqui* and yellow blossoms. The other plant grows by streams and is called *tʃu-kra'*. Pittier does not mention *trik-kra'* but cites *tsbu-krá*,[83] and gives the same use for it. Standley,[84] following Pit-

[83] Pittier, 1908, p. 93.
[84] Standley, 1937, p. 761, pt. II.

3:Stone E-5 (1945) 1949
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Bóruca

844 tier,[35] spells the Boruca name as *tsú-krá*. Both writers identify the plant as *Cuphea utriculosa* Koehne. The third composite of the bath is the bark of a tree growing along the Diquis River, which tree is called *sotacaballo* in Spanish (*Pithecolobium latifolium* [L.] Benth.). It is supposed to give luck and strength, because of its hard wood, to the child. The baby is then 301 given a bracelet, and, frequently a necklace, 751 which are made of tiger and caiman teeth and black and red and black seeds called *neno* or *nene* in Spanish, the black come from the male tree, and the red and black from the female. Pittier reports a similar seed used, but does not give its name, merely claiming that it comes from a small tree (*palo*). In addition, he adds, that the metacarpus of the wood rat and the second joint of the leg of the beetle or a member of the *Coleoptera* family, and the skulls of guatusas, a member of the rodent family, were used on the bracelet, strung on cotton thread, and wrapped three times around the arm. He states that this was to plant virtue in the child's heart.[36] Today, none of these last-
[178] mentioned items are seen. Even the teeth, which are used at present, and are supposed to bring strength to the child, are often replaced by coins.

846 The mother is bathed for three successive days with a liquid made from boiling the leaves of the *guayabo* tree (see p. 6), and the leaves of the *kuet* or *sotacaballo* to strengthen her. In addition to this, she does not drink milk or coffee, nor does she eat pork, nor wet her hands, nor touch food in the kitchen for fifteen days. She does not resume relations with her husband for forty days. However, at least four times a day, she drinks a brew made from the root of *kuikʃ-as* or *cordoncillo* (see p. 11) This is taken to stop the lochia. The mother is up after two days, at the most, but does not resume regular work for eight days.

863 When the baby is between nine and ten months old, he is weaned, and fed atol made of rice and of corn.

831 Puberty. There is no evidence of puberty
841 ceremonies. When girls begin to menstruate, which occurs between twelve and fifteen years, they are given *kuikʃ-as* to drink so that they will not grow too long.

[35] Pittier, 1908, p. 162.

[p. 21-A]

[P. 26(B)] SA19 Talamanca SA19
Bribri
Cabecar

805 On the Pacific side, the school has been
192 responsible for the use of the European divi-
177 sions.[1] These have been incorporated into the local tongue, e.g., *nomingoét*, which literally is "Sunday" from the Spanish *domingo*, and *ét*, the Bribri "one." This means one week.

[1] [i.e.: divisions of time - Analyst.]

LIFE CYCLE

843 mother a drink made from barks and herbs which is supposed to stop the lochia.

844 Birth. Birth itself must take place unattended
[313] in a separate house made by the father of leaves or branches and located beside a running stream or at least a water hole. The woman, once she enters this shelter, must be seen by no one until the medicine man prepares her after everything is over. The belief is that a
[826] woman about to bear has four eyes, and if any
761 person or animal sees her in this state, he will die. Food is carried to her in a leaf which
[264] must be buried as soon as it has served its purpose so that neither animal nor human being can walk on it. If this should happen, the mother would have a violent stomach-ache. The bringer of the food, usually an old woman, must turn her face away so as not to look as she gives it, and must take pains not to
[262] touch the mother. Salt, chocolate, tapir, and pork are tabu during this period.

Birth is given in a stooping position. The umbilical cord is cut with a knife fashioned from the tender part of wild cane or from a pig bone, or is crushed with stones. It is tied with cotton thread made especially for this purpose (*see* Fibers). The umbilical cord and the afterbirth are buried where the child is born. It is believed that if another spot is chosen, the child will roam away from his mother. After the cord is tied, he is washed in the stream. Among the Caribbean Cabécar, the
846 woman stays isolated for eight days: four in the birth shelter, and four in the house. For the first four days, an old woman brings the mother a hot liquid made from the bark of
[824] trees, in particular that of *kaoli* (*Phoebe mexicana*), with which to bathe herself and the child. When she returns to the house, she

** Pittier, 1938, p. 23.

term is *siá* or *sienkúswa*. Individually, they are called *kúswa* or *dikúswa; sorkúswa* or *sorkúswa*. They resemble small river stones and are sometimes found in pre-Columbian graves. Today, the stones are "given" or "appear" to the medicine man on special occasions, or are handed down as a sacred heirloom by a colleague who must also belong to the same clan. When a medicine man dies, if he does not wish to give his own stones to a young professional, his brother or clan keeps them until a new doctor has need of them.

Curing (*see* Curing) is impossible without these two stones although other ones are also used. Some are taken from the belly of a wild pig, tapir, deer, etc. These, besides being employed for curing, are used to call the particular animal when one hunts and it is for this reason the Indians say that medicine men never lack game.

Leaves with white spots, called *aiik* (*Aracea* sp.) in Bribri, also are part of the curing paraphernalia. The sap is caustic and the leaf is used more as an indication of magic power than for any other reason.

Tobacco for smoking is essential during childbirth. Other articles which compose a medicine man's equipment and which were left by *sibu* to be utilized while curing include the shell or body of a small land turtle, *kué;* a lizard, *trook;* the eyeteeth of jaguars; the feathers of certain water fowl, macaws, quetzals, hawks, and other birds; animal skins; and shells of which three are of particular importance. These are *tsumanik* and *tsrikuo*, a rose and white clam shell; and *duk*, a conch shell.

Training and Procedure. Although there is no fixed time required for preparing to become a medicine man, it usually takes from two to six years, depending upon the capacity of the novice's memory. The first six months are intensive. The apprentice goes for three days without eating. He makes a lean-to in the woodland out of all the herbs he can gather, edible and non-edible, and stays there for two days so as not to see the sun. At night he can go outside. During this period, the medicine man appears and teaches the ritual songs. After two days and two nights the teacher and his pupil eat all the edible leaves or herbs of the hut.

The next task for the novice is to obtain

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Bribri
Cabecar

FOOD VALUE OF THE PEJIBAYE[2]

(*Guilielma gasipaes* Bailey)

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		Red Variety	Yellow Variety
Iron	mg.	1.16	1.31
Carrotin	"	1.945	1.493
Thiamine	"	.070	.037
Riboflavin	"	.140	.099
Niacin	"	1.945	1.493
Ascorbic Acid	"	22.9	41.4

PLANT LIST WITH USES

BRIBRI

824
[278]

	Latin	Use
chichikagru	*Smilax* sp.	root is grated, boiled and liquid drunk for Parkinson's disease
apískicha	*Gouania*	Mother whose child has died bathes with this. The whole vine is used.
sójkɔ	*Cymbopogon citratus*	for tea and washing skin of new born
klokɔ	*P. auritum* H.B.&K	for tea and washing skin of new born
ɨirekɔ	*Miconia impetiolaris* D.Don	for tea and washing skin of new born

[845]

[272]
[844]

CABÉCAR

	Latin	Use
popolí	*Protium* sp.	boil resin and drink liquid to stop vomiting
bóLk	*Melastomaceae* sp.	make red dye from the leaf without cooking it
	Solanacia sp.	for teeth, mash leaf to clean them
	Pepperomia sp.	for heart

[278]

[386]
515
[278]